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EDITOR'S NOTES.

CO-OPERATION WITH THE SUNDAY-SCHOOL SOCIETY.

BY consultation between the officers of the Sunday-school Society and the Executive Board of this Association, an arrangement has been made for mutual co-operation, which, it is hoped, may prove satisfactory to the denomination and helpful to the cause. The necessity for some change in the relations of the two organizations, with reference to that important branch of work, had been long apparent; and the discussion at the recent annual meeting of the Association evinced, at the same time, the desire for such change, and also some of the difficulties in the way of effecting it. The plan now proposed seems to us happily to avoid these difficulties, and to secure that efficient working which is the object sought.

The two Societies will be distinct and independent, just as they have been heretofore. The Sunday-school Society will continue to publish the "Gazette," and will also retain the manuals of which it now holds the plates;

but all the rest of its publishing interests it has transferred to the American Unitarian Association. The aim of the Association will be to render the books as cheap as possible. And, as an earnest of this, the price of the three prize story-books already published, which was very reasonable before, is at once reduced.

The intense demand of our churches and families for a better literature for the young; and the labor, under the stimulus of this demand, of the Sunday-school Society and of the Ladies' Commission, — has made these publishing interests so great, as to need the care of our largest and strongest organization. Already there are waiting for publication the Hymn and Service Book for Sunday Schools, — a work which is imperatively demanded by our schools; and prize story-books, called out by the appeal of the Sunday-school Society, and approved by the Commission; and there are several other books whose publication is earnestly recommended. For these purposes a very considerable outlay of money is required; and these are only the beginning, we trust, of what is to come as the fruit of the effort in this direction. Certainly no more satisfactory organization could be devised for the procuring of a good literature for the young than that which is found in the connection of the three bodies now co-operating under this new arrangement. This Association will publish in this department only on recommendation of the Ladies' Commission, indorsed by the Sunday-school Society. The Ladies' Commission has so approved itself by two years of work, as to have won the entire confidence of all; and they will work with greater interest when they see more likelihood of actually securing the publication of the good things they may propose. It only needs, further, that money be poured into the treasury of the Association sufficient to enable it to bear

the expense of this work, and we can promise a result in which every parent will rejoice.

It may be asked what, then, will be left for the Sunday-school Society to do. Those who have been familiar with its operations the last two years, and have watched the labors of our deeply lamented Mr. Walker, need not be told. No one can estimate the service of such a man, clothed with the authority of a great, organized society, in infusing life into this department of the Christian Church. Our people must be made to realize, that it is on the religious education of the young that our best hopes as a denomination depend. Then, again, even where Sunday schools are in earnest operation, there is great need of better system; and there is room for the exercise of the wisdom of our wisest man, and the ability of our ablest, in reconstructing the methods of teaching in the schools. We know that many, all over the country, will recognize the importance of having some one to whom all questions in regard to Sunday-school management and instruction can be referred, and whose thoughts are wholly given to their consideration.

There is a yet further work, which we think will be of constantly increasing importance. In the missionary operations of this Association, we have many times proved the value of the services of a Sunday-school teacher in places where no religious society has been organized. We have often employed, as missionary in such places, a lay man or woman, to draw the young together for Sunday instruction. Our experience leads us to believe, that this kind of missionary work can be carried on to an unlimited extent. There is a sad lack of efficient ministers to go and fill the openings for the establishment of new societies; but there is no lack of earnest, competent lay men and women ready to enter on this kind of work. We

should like to see a corps of such workers, organized under the direction of the Secretary of the Sunday-school Society, in all parts of the country. They might receive a moderate salary; and could go ten or twenty or fifty miles on Saturday night to their field of labors, as ministers do on their exchanges, or as organists and leaders of choirs often do to perform their charge.

The expense of this missionary work might be borne by the Sunday-school Society, or by the American Unitarian Association, as may be found expedient; but there is obviously need of an officer especially to superintend it.

This work, and indeed much of the work of the Sunday-school Society, connects itself very intimately with that of the American Unitarian Association; and we consider it a matter of no small advantage, that the newly appointed Secretary of the Sunday-school Society is also a member of our Executive Board, and familiar with all our operations.

NATIONAL CONFERENCE.

It has been arranged to hold the next meeting of the National Conference in New York, beginning Oct. 6.

It is hardly necessary, perhaps, to say any thing by way of calling the attention of the denomination to this meeting; for, if we may trust the present indications, the appointment of delegates is likely to be general. And yet the importance of the approaching meeting is so great, that no opportunity should be lost, of making our churches realize, beforehand, the duty of being represented there by the very best and ablest delegates they can choose and send.

It does not need argument now to show the use, to the denomination, of the meetings of the Conference which

have been already held; but those meetings have, after all, been in a measure preliminary to the real work for which the organization has been formed; and, besides, opportunities have been developed since the last meeting of the Conference, which never existed before: so that it is little to predict for the coming convention a greater importance and usefulness than attached to either of the preceding.

The Council have arranged for the presentation of topics of immediate practical interest; and we are sure that these topics will suggest possibilities of effort, in behalf of the cause of liberal Christianity, and of all the sacred interests that are included in this term, such as will enlist the enthusiasm and the earnest co-operation of every true man and woman in our communion.

It is idle to say we can know about these things just as well if we stay at home, and read our religious newspapers, and let everybody tell in their columns whatever they have to say. We need to look each other in the face, in the presence of the thought of the great duties and opportunities which are before us; and, by discussion of them, at once mature wise methods of action, and rouse each other to a spirit of consecration.

The Roman-Catholic Church, whose wisdom in all matters that belong to practical efficiency is the constant wonder of our Protestant world, finds it desirable, as it appears, notwithstanding its immense advantage in having a great, centralized authority, to convene similar gatherings to this. The Pope has called a convocation of representatives from all parts of the world, to meet in the Basilica of St. Peters, early in 1869, to consult together upon the interests of the Church. Some are ready to predict that it is a mistake; and that His Holiness will wish the ecclesiastics all back again in their churches and cathe-

drals, when they begin to discuss the delicate subjects of the Pope's prerogative, and his temporal authority, and the like. We think, however, that he knows his ground; and that he has reason to be sure, that, when they come, there will be so much of one common, supreme desire to advance the interests of the Church, as to render certain a helpful result. They will consider, doubtless, the bold and sagacious schemes for the extension of their influence in this country, their new plans among the colored population and the rest; and so of whatever other opportunities the time may anywhere present.

We hope that, in like manner, in our own gathering, there may be enough of a realizing sense of the great opportunities and duties of our denomination, as one of the foremost representatives of the liberal faith, to make all matters of mere speculation and criticism give way to those of real, practical importance.

DR. BELLOWS IN ENGLAND.

The visit of Dr. Bellows in England has been an event of much denominational importance. The objects usually attractive to travellers seem to have been regarded by him wholly secondary to the interests of Unitarianism in that country. He attended meetings of many of the prominent Unitarian organizations, preached in several of their churches, and visited extensively among our ministerial brethren. His warm sympathies were kindled by all that he saw, and gave increased power to that eloquence by which he always thrills and impresses his audience. He entered heartily into all the questions which there, as well as in this country, have been agitating the denomination, with a candor and clearness which must have helped greatly to the adjustment of them, yet with a delicacy and catholicity which rendered it certain that none

could take offence. He most warmly and emphatically avowed his love of the name "Unitarian," and his convictions of the divine authority of Jesus Christ and the religion which he taught; and yet he recognized fully the principles of freedom which characterize our denomination, and advocated the broadest basis of Christian fellowship.

On the other hand, the Unitarians of England, by their cordial welcome, by their enthusiastic hearing, and by their continued attention, which made his stay among them a real ovation, won the gratitude both of Dr. Bellows and of his countrymen. The English Unitarian papers are full of the reports of his speeches and his movements; and we have received letters from several of the leading ministers of our faith in England, testifying to the value of his service, and expressive of their cordial feeling. On the eve of his departure, Dr. Bellows was honored by a farewell banquet in Liverpool.

We are sure that the result of this visit will be manifest in a feeling of increased sympathy and regard between the English and American branches of our denomination, and thus that the cause in which we are mutually engaged has been materially strengthened.

REPORT OF THE WESTERN SECRETARY.

THE last three months have been unfavorable for preaching in new fields, selling books, and the various details of missionary labor. It is the busiest season of the year with our Western people, and it has been a season of extreme heat, very trying to preachers and hearers. But we have had a greater number of laborers

in the field than ever before ; and I believe a large amount of efficient work has been done for the liberal cause.

For the first time since the establishment of the Meadville School, we have been prepared to receive all who were ready to come to us from the graduating class, and assign them to places waiting for ministers. Five of the graduates of the last class were employed at once by the American Unitarian Association, all of whom have already opportunities of settlement in the West. They are men who give promise of great usefulness, and we are anxious to have them planted here. We believe the West affords a field of usefulness, and an opportunity for growth of mind and heart, such as no young man ought to pass by; that in spite of all the difficulties in the way of success here, and the sacrifices it may require of a young man to work here, it is the place where he is likely to accomplish most for himself and for mankind. And so I think it is a grand service done to these young men, as well as to the cause of liberal Christianity, to plant them at once in the new soil of our Western life. But we want men who have some real power of work and of growth in them, — men who are not afraid of hardships and difficulties, and who come prepared to work in the spirit of self-consecration, and not the spirit of self-seeking. For all such we have a hearty welcome, grand opportunities, and great rewards.

In addition to the graduates thus employed, we have four of the students engaged in itinerating missionary labor, — one in Northern Ohio and Western Pennsylvania, one in Central Michigan, one in Wisconsin, and one in Southern Illinois. These men are employed during their vacation, under the direction of resident ministers, in selling books, obtaining subscribers for our papers, distributing tracts, and preaching on Sundays,

wherever there is opportunity, in school-houses, halls, and churches. By this means some books are sold, papers and tracts circulated, and preaching done in new localities. But a better result, perhaps, will be the training it gives to these young men; the opportunity it affords them to become acquainted with the people, and with their own deficiencies and needs. Two months' experience of this kind each year can hardly fail to make them better preachers, and more efficient laborers in the vineyard of the world.

During the past three months, twelve of our Eastern and Western pastors have preached in new localities from one to five Sundays each, — either by exchange with me, or in the employ of the Association. In this way we have had the benefit of some of our best preachers in the missionary field, — Robert and Laird Collier, C. H. Brigham, A. D. Mayo, Dr. Eliot, William S. Heywood, Richard Metcalf, and others. By this means we have been able to enter many new fields, and begin movements which promise large success. New societies have been organized in Omaha, Kansas City, St. Louis, Davenport, Indianapolis, and East Saginaw, — all cities of great and growing importance, and all enterprises which a little fostering care will soon bring to a permanent, self-sustaining position. Two of these are now provided with ministers, and the others are anxiously looking for earnest and faithful men to come and take charge of them. In the mean time they must be sustained and helped along by such supplies and services as I am able to give them.

In addition to these new societies, we have several other places, some of which are of scarcely less importance, where we confidently expect to have successful organizations soon. Among these are Geneseo, Ill., where

we have maintained regular services for six or eight weeks, and have had large and increasing congregations; and Sheffield, Ill., where the liberal people have just called Mr. Danforth, of the last Meadville class, and are ready to pay him a living salary of themselves. In both these towns, hardly known to us two months ago, the movement will be self-sustaining from the beginning. Then in Savanna, Roscoe, Lyons, and De Kalb, Ill.; in Elkhorn, Helena, and Spring Green, Wis.; in Fort Madison and Farmington, Iowa; in Coldwater and Whitehall, Mich., — we have had services kept up with some regularity, and awakening more or less interest. Out of some of these movements permanent liberal churches will eventually grow; and in all of them the seeds of Christian truth and life will be sown, through sermons, tracts, books, and papers. I find that we have had above thirty Sundays' preaching during this quarter from these different ministers; and this amount of service has cost the Association four hundred and twenty dollars, or an average of fourteen dollars per Sunday, in addition to what has been paid by the voluntary contributions of the people where they have preached. This occasional service of our settled ministers in missionary work may be of great value. They are often well known in new fields, and attract far more attention than a stranger. They understand the state of religious thought and feeling among the people, and are better prepared to meet it than any young and inexperienced man. If our strongly established churches, many of which are surfeited with good preaching, would be more generous in this matter, and consent to live for a few weeks occasionally on a sparer diet, that their minister might go out and preach to the starving souls of other towns and cities about them, they would have their reward in sharper appetites,

and the satisfaction of having done something to send the gospel to those who are without.

My own part in this work has been partially indicated by what is already written. I have preached twice on each Sunday, sometimes three times, and occasionally during the week. I have visited a large number of different places, to look after the interests of existing churches, or try to establish new ones. I have preached for several of our settled ministers while they have been absent in new places, and have been present at the office in Chicago on every day during the week, when not away from the city on missionary duty, to attend to the various details of ministerial supply, and other matters relating to the interests of the cause; and I have only regretted that I could not preach twice as often, and do twice as much. The amount of correspondence which this work has required is very large. During these three months, I have written three hundred and twenty-eight letters on matters pertaining to the various departments of our missionary labor.

Since the first of June, I have had a supply of the various publications of the Association on hand for sale and distribution. The receipts from the sale of books in that time amount to one hundred and forty dollars; not including those sold by the students acting as colporteurs, from whom I have as yet no full returns. These have been sales from the office here.

I think in the future, as our work becomes more widely known, and a taste for better religious literature is awakened, this demand will be largely increased; but at present we cannot expect much extension of this part of our work.

From what I have already said, you will see that there is a very urgent necessity for a large increase of active,

earnest, wide-awake, liberal ministers in the West. The call is everywhere for good preachers and ministers. And if you were to send me twenty-five, which I hope you will, if they are of the right stamp, I could find work and places for them all in a week after their arrival. But the call is not only for *more*, but for *better* men. If you can fulfil both these conditions, the whole West will bless you. Truly yours, C. A. STAPLES.

Aug. 15, 1868.

EDUCATION AT THE SOUTH.

THE part which this Association has thus far taken in the cause of education at the South has been chiefly experimental, and for this reason it is the more desirable that our methods and the results should be fully understood. Accordingly, along with the report of Miss Bradley, which we give below, we will add some words of explanation in regard to her mission. It is known already that she has been employed jointly by this Association and the Soldiers' Memorial Society. Indeed, the latter has taken the lead in this enterprise, bearing the largest share of the burden, while in purpose and method we have been entirely agreed. Our object was to see if we could do any good in the way of educating and elevating the most neglected class in all this land, viz., the poor white population of the South. There were peculiar difficulties in the way, beyond what attend the education of the colored people; because the poor whites have not yet the desire to learn which is found among the freedmen, and because, further, they, in their ignorance, have still much of the feeling against the North,

which made them during the Rebellion such a powerful instrumentality in the hands of their political leaders. We resolved to go, in the spirit of Christian brotherhood, willing to forget all antagonisms, and in no narrow interest either of party or sect, to see what could be done for their benefit.

It is important to note as another item of the difficulty to be met, and as a part of the record of our work, the manner in which the attempt was regarded by a portion of the people at the South; and we copy the following extract from a long article in one of the leading papers of Wilmington ("The Daily Despatch," March 9, 1867), occasioned by a notice of Miss Bradley's school: —

"It is an article of faith with us, that the people who give up their children to be trained by hostile educationists are moral traitors, compared with which the man who treacherously gives up a fort or a city is an angel of light. . . . Equally obnoxious and pernicious is it to have Yankee teachers in our midst forming the minds and shaping the instincts of our youth, — alienating them, in fact, from the principles of their fathers, and sowing the seeds of their poisonous doctrines upon unfurrowed soil. The South has heretofore been free from the Puritanical schisms and isms of New England; and we regret to see the slightest indication of the establishment here of a foothold by their societies professing the doctrines of Free Loveism, Communism, Universalism, Unitarianism, and all the multiplicity of evil teachings that corrupt society and overthrow religion."

This article represents the feeling of opposition to the movement when Miss Bradley began — alone, and an entire stranger — her Christian work. A very few persons immediately gave her their countenance and support; but, with these exceptions, every influence was against her. We allude to this now not in the way of reproach,

but only to make it clear that the success of this attempt has not been owing to any thing unusually favorable in the circumstances of the place.

She opened her school Jan. 9, 1867, and Jan. 17 had sixty scholars. This number gradually increased to one hundred and forty, and she organized besides an industrial school and a Sunday school. Along with these school duties she attended to the relief of suffering. With supplies received from the North, and from benevolent persons in Wilmington, she conducted a soup distribution during the winter of distress; and she gave away considerable clothing to the needy. The full account of her work has been given in this Journal through the occasional reports of Miss B. At present we are interested chiefly in the result; and this is best shown by quoting from the opinions expressed by the people in Wilmington, at the close of her last term, and by contrasting these with the extract already given in connection with the beginning of the work.

At a meeting held June 25, 1868, of the friends of the Dry Pond "Union Free School," now under charge of Miss A. M. Bradley, Edward Kidder was chosen chairman, and Silas N. Martin requested to act as secretary. The following resolutions were unanimously adopted: —

Resolved, That it is the opinion of this meeting that the necessities of our city call urgently for the extension of the free-school system inaugurated and so successfully carried out in the school known as the "Union Free School," situated in the locality known as "Dry Pond."

Resolved, That we recommend the establishment of a similar school at the northern end of the city, thereby giving all the city school districts the benefits of Miss Bradley's teaching.

Resolved, That in our opinion the school already established by Miss A. M. Bradley has been, *in all respects*, a complete success. That her labors as teacher, together with her efforts to improve the moral condition of both scholars and parents, have produced a most marked effect throughout that portion of the city in which her school is located.

Resolved, That we should regard the loss of the services of Miss Bradley in this city as a great public misfortune, and to the children and parents among whom she has labored, an irreparable loss.

Resolved, That whereas there are large numbers of white children in our city without the means or opportunity to learn even to read and write, — and more particularly is this the case in the northern district of the city, — we most earnestly recommend the establishment of a school in some desirable locality, to be conducted under the superintendence of Miss A. M. Bradley, and to this object we pledge ourselves to contribute one thousand dollars.

Resolved, That we approve the selection made of location, and buildings purchased by Miss Bradley for the sum of $2,625, and warmly solicit aid from all the friends of the education and elevation of our poor white children.

Resolved, That we are unwilling to let this opportunity pass without expressing our high appreciation of the devoted services of Miss Bradley, the substantial aid rendered by the Soldiers' Memorial Society of Boston, and all other good friends. We assure them all, that these efforts on their part will lay the foundations for future development, to which they will look back with pride.

EDWARD KIDDER, *Chairman.*

SILAS N. MARTIN, *Secretary.*

WILMINGTON, N.C., 14th July, 1868.

MISS AMY BRADLEY, — The undersigned, old residents of this city, desire on the eve of your visit to the North to convey to you our high appreciation of the Christian services you have rendered this community in conducting the Charity School which has been under your charge the past two years. The progress made by the scholars is such as to entitle you to rank high as an educator and disciplinarian, and all things connected with your management are deserving of commendation. To do good was your intention, and in carrying it out you have earned the kind feelings and consideration of the great portion of our people. We have heard with pleasure the fact that you intend to return in the fall, and, with the aid of generous Christians at the North, erect a large and commodious building for educational purposes; and we take this opportunity to assure you that it will give ourselves and many others much satisfaction to aid you, as far as our crippled means will admit, in carrying out your laudable undertaking. Wishing you a

pleasant journey, and that you may return with renewed health, we subscribe ourselves

Your friends, &c.,

JOHN DAWSON, *Mayor*.
A. H. VAN BOKKELEN.
WM. E. FREEMAN, M.D.
C. R. AREY.
J. R. TURVENTINE.
JAMES G. BURT.

A private letter from a gentleman in Wilmington says: —

"I only wish you, and all Boston friends who have interested themselves in the education of the poor white children of the city, could have been present at the exhibition. Even the worst enemies of universal education (and you know some of our prominent men are opposed to educating these poor children) were obliged to admit that Miss Bradley had done a great deal for the children, and deserved credit, &c. To appreciate to the full Miss Bradley's labors here, it is necessary to know, as we do, the condition in which she found these children two years ago, and then to have seen and heard them the other night. The change is truly astonishing."

The exhibition, which is referred to in this letter, deserves special notice. Miss B. wished to give any who might feel disposed, an opportunity to see what she had done, and proposed to hold a public exhibition. There was no place suitable except the principal theatre; and hardly expecting she could secure it for such a purpose, and with the means at her command, she applied for it. The answer of the proprietor was, that he had heard well of her and her school, and was glad to show his appreciation of it, and he accorded to her the use of the building free of cost. The exhibition was held, and was attended by one of the largest and best audiences ever assembled in Wilmington, including many of the leading

families in the city. We have seen copies of three daily papers of Wilmington, issued the next morning, each of them reporting the exhibition in terms of unqualified praise.

There was one feature in this exhibition, to which we must refer as essential in order to understand fully Miss Bradley's method and success. It is common to maintain, either that the cause of loyalty in these undertakings at the South must be served by directly partisan efforts, such as would be fatal to friendly relations there, or else that the loyal sentiments must be wholly concealed. Before Miss Bradley went to Wilmington, in her consultation with the officers of this Association and of the Soldiers' Memorial Society, we were all of one mind as to the attitude we should assume in view of the differences in sentiment between the North and South; viz., that our highest wish was to promote harmony and good-will, and that we should avoid all needless irritation; though, of course, never forgetting nor disguising our uncompromising loyalty. What we have said of this exhibition proves that Miss Bradley succeeded in gaining the confidence and good-will of the citizens of Wilmington. It will be seen that she did this at no sacrifice of loyalty, when we quote from the "Programme of the Exhibition" a few of the parts: No. 40 was Declamation, — "The American Boy" (a patriotic piece); 42. Declamation, — Declaration of Independence; 43. Song, — "Star-spangled Banner," accompanied by a tableau in which thirty-six girls took part, representing the States of the Union; 45. Declamation from Address at laying of corner-stone Washington Monument; 46. Song, — "Hail Columbia," with a scene in which the whole school of one hundred and five scholars, each with the Union flag, marched before the teacher, who held a beautiful silk

flag, which had been purchased by the children of the school.

We are told that at first these patriotic exercises received hisses from a portion of the audience, but that these were immediately drowned by the applause; and, as we have said, the papers next morning of every political shade spoke of the exhibition with entire praise.

We have referred to this circumstance in no feeling of exultation, but with a feeling of thankfulness, regarding it as creditable alike to the teacher and to the audience, and especially seeing in it a clear proof of what is possible in the way of promoting harmony between our two sections, and at the same time aiding in one of the most pressing works of philanthropy that lie before us to-day. We know of no better method of reconstruction, and hope that means will be given us to pursue it on a large scale.

Some may criticise this whole missionary movement as being not sufficiently denominational. Certainly it has not been in any narrow sense sectarian. Miss B. went avowedly as a Unitarian missionary, and made the Sunday school as regular a part of her work as the day school. But she made no attempt in the day school to inculcate religious opinions, nor to draw into her Sunday school any who attended elsewhere upon religious instruction. Ministers of other denominations denounced her Sunday school, and resorted to every method, even to threats, to keep children away from her; but she never said a word against any other sect. She merely taught and enforced the religion of Jesus as she understood it. We do not know that, as the result of her teaching, a single individual has become Unitarian. But we know that the fifty-four pupils who remained, after every effort had been made to break up the school, had the seeds sown in them of a Christian faith and a better life; and

we believe, too, that many in that community have less prejudice than they once had against Unitarianism, and will own that it may at any rate be consistent with Christian works and fruit.

We have made this detailed statement, that the patrons of this Association may judge, by what has been done here, what a great opportunity there is in this field of endeavor, if only the means can be supplied. We commend to them the appeal at the close of Miss Bradley's report. — Ed.

REPORT OF MISS AMY M. BRADLEY.

Aug. 17, 1868.

Rev. Charles Lowe.

Dear Sir, — As my reports have been very frequent during the past year, I find there is little left for me to say of the success of my mission in Wilmington. The accompanying letters and resolutions from citizens of that city will give you an idea of the feelings existing there; and I trust they will be satisfactory evidence that I have endeavored to obey the instructions of the Association when they appointed me to the position in November, 1866.

Those little minds were truly, as an editor said on my first arrival there, "unfurrowed soil," ready to be moulded into whatever form the teacher might think proper.

I felt deeply the responsibility resting upon me; but, with a firm trust in our Heavenly Father for guidance, I entered upon my duties, and the results are before you. Every effort has seemed to prosper: where at first was opposition, now only kind words are spoken; and, besides these, many have shown their interest by making liberal donations to help the cause. Messrs. Chadbourne, Martin, Kidder, French, Hart, Bailey, Dr. Freeman, and many others, I have always found kind, earnest friends, and owe much of my success to their influence and aid.

At the close of the summer term — the last of June — Colonel Hedrick kindly offered the theatre for my exhibition, providing I would have it at night, "so all the merchants and

business men could attend." So we decided that, on the night of the 1st of July, the "Dry Pond School" should make its first appearance on the stage. The exercises lasted from eight o'clock until midnight; the inclosed notices, clipped from the different papers the next morning, will show you how we succeeded in entertaining our audience. It is now proposed that I return in October, with a corps of teachers sufficient to organize and carry on the schools throughout the city during the coming year; and I sincerely hope your Association will earnestly consider the proposition, and, if possible, continue this work of educating the poor white children, not only in Wilmington, but throughout the South. "The field is white;" who shall be the harvesters?

GEORGE RAPALL NOYES, D.D.

This ripe and eminent Christian scholar died at his residence in Cambridge, on the 3d of June, after a lingering illness; having indeed been an invalid for many years, and having performed his best services of study and teaching under bodily infirmities which to most men would be regarded sufficient excuse for the abandonment of toil.

He was born in Newburyport, March 5, 1798; graduated at Harvard College in 1818; was ordained at Brookfield, Oct. 31, 1827, and remained there till 1834. He was then settled in Petersham till 1839, when he was called to the Professorship in the Divinity School at Cambridge, which he held till his death.

Few men could be more generally and more sadly missed and lamented by our Unitarian denomination, — partly because so many of us ministers were once his pupils, and felt towards him that affection and confidence and veneration which he never failed to inspire; and partly because he stood so eminent in all the scholarship which pertains to the Bible, that we hardly know how to fill his place.

In this country the demand for practical, active work is so intense, that in all departments the best minds, such as in Europe would devote themselves to the highest tasks of learn-

ing, have been generally turned away from such pursuits, and given to more practical aims. Especially in the profession of the ministry have the pressing claims and opportunities of the pastoral office, — more varied here than anywhere in the world besides, — prevented such attention to theological study as is frequent in other countries. This circumstance made Dr. Noyes more conspicuous among us, standing as he did one of the best Hebrew and Greek scholars in the land. He began the studies which gave him his highest usefulness and his fame when he began his preparation for the ministry. He continued them during his settlement over a parish; and his first series of Translations from the Old Testament was prepared for publication while he was pastor of a society. Thus he proved the compatibility of a faithful discharge of the pastoral office with the pursuit of high and continued studies, and gave an example which may well be marked. We think, indeed, that not only did he prove that the best scholarship is consistent with the active discharge of a minister's duty, but that it may be helped by it. For we believe that the clearness and sagacity and practical wisdom which characterized his interpretation of the Bible, was cultivated in part by the experience among men which was gained during his life as minister, and that his scholarship would have been less valuable and complete if he had been a mere student and recluse.

Dr. Noyes' reading of the Bible was, however, by no means critical alone. He went to it for edification and instruction and delight. No Christian believer ever turned to its pages with more joy and solace than he during his days of sickness. It was to him, and he has helped make it more truly to others, the life-giving Word.

Fortunately, through the instrumentality of the American Unitarian Association, the greatest results of his labors have been rendered permanent. At their request, he revised all his Translations of the Old Testament, adding to the former editions the benefit of his own later study and of the most recent investigations; and he prepared, as his last work, a translation of the entire New Testament. This he looked upon as the greatest achievement of his life: it was the result of many years of study and thought; but he died before it was issued

from the press. He had wholly finished the preparation, and had corrected the proof-sheets of nearly all, so that nothing is lost to its completeness by his removal; though we would that he could have enjoyed the satisfaction of seeing the book actually in his hands.

This Translation will, in a few days, be ready for publication; and we hope to see it in every family in our denomination. We shall be surprised, indeed, if it does not receive a commendation as the best Translation of the New Testament ever made into the English language. ED.

JOHN WILSON.

[We are glad to be able to present, in so fitting words as those of the discourse at the funeral of Mr. Wilson, a record of his life and a tribute to his memory. His long connection with this Association, as printer of many of its books, and especially with this Journal, which he printed for many years, makes it peculiarly appropriate that this tribute should be given here; and we are sure the lesson of his life will be helpful to all who read it. The character of Mr. Wilson is given in the discourse so accurately, that it is not necessary to repeat its outlines. We would simply add a grateful acknowledgment of the service which he rendered to the Association and to the cause by his exact scholarship, as well as by his conscientious fidelity and his skill in his calling. As an illustration of this, it is due to him to say that when Dr. Noyes had prepared his forthcoming Translation for the press, he requested that the work might be done by Mr. Wilson, in order that it might have the benefit of his revision; and, in the course of printing, very many important suggestions were made by Mr. Wilson and accepted by Dr. Noyes. The proof-sheets of this work were the last which Mr. Wilson read, and we shall feel towards the book a peculiar interest in the remembrance that it was the last labor of two such rare and holy men. — ED.]

ADDRESS DELIVERED AT THE FUNERAL, AT LEE-STREET CHURCH, BY REV. A. W. STEVENS, PASTOR.

"Mark the perfect man, and behold the upright; for the end of that man is peace." — Ps. xxxvii. 37.

THERE is no perfect man; there never has been any, — certainly, not in the absolute sense: such perfection belongs only to God. The perfection which is possible to man, is comparative

and relative at best; and it is not so much of outward life, of word and act, but rather of inward motive and spirit, of conscious aim and purpose. There never was a man who was wholly above even the friendly criticism of his fellows; in whose speech and deeds, and actual life, there was not some occasion for disapprobation, if not of censure. Yet, doubtless, there have been many men who, in course of moral effort, have attained to that degree of perfection wherein intentionally and wilfully they did no wrong, wherein their settled aim and purpose was to do right, and wherein their prevailing spirit was one of love and truthfulness and goodness. Such men have in all times deservedly been called righteous men; for their fellow-men have seen that, though they were liable, like others, to err, and to make mistakes, they yet had always a righteous *principle* to guide them, and an *aim* to do justly and walk uprightly at all times. It was of such a "perfect man," probably, that the Psalmist wrote; and the word *righteous* would be a better rendering of his thought. "Mark the righteous man (therefore), and behold the upright; for the end of that man shall be peace."

And, friends, is not this text, thus read, a fitting one to apply to him whose funeral obsequies we this day observe? Those of us who knew him well, do we not feel that the prevailing spirit of his life was in one accord with the spirit of true righteousness and uprightness? I think I never knew a man to whom this text would apply more fittingly; for its terms seem to me not only to describe most truly his character, but also to announce the beautiful consequence thereof, — his blessed and peaceful end. His will was constrained by the law of right; his judgments were the clear outcome of a mind ardently devoted to the study of the truth, and of a heart naturally warm, genial, and frank; his life seemed always to be under the control of conscience, and to run in the grooves of simple, temperate, and virtuous habits; *therefore* it was that his last days, though full of the most exquisite physical suffering, were yet tranquil, calm, and cheerful.

JOHN WILSON was born, April 16, 1802, in the city of Glasgow, Scotland. He died in Cambridge, Mass., Aug. 3, 1868, aged sixty-six. His parentage was humble, in a social point of view; yet the same strict integrity and fidelity, which afterwards

characterized him, characterized also his parents; and his father — though almost wholly deficient in school education, and a hard-working blacksmith — was a man of far more intellectual vigor and general intelligence than was common among his fellows, and received in consequence a somewhat deferential treatment from them. He was, moreover, a Unitarian, which, considering his circumstances, indicates at least that he had an inquiring mind, which could not be satisfied with taking things for granted, but must abide in a philosophy of its own for investigation and explanation. Mr. Wilson himself, owing to the limited means possessed by his father, received very little training in school, laying there the scantiest foundation for the no inconsiderable amount of knowledge which he afterwards attained. Before he was yet twelve years old, he was apprenticed to the printing business; served his regular time of seven years, and then, when only nineteen, was advanced to be foreman of an office. He was married under the age of twenty-two, and soon after removed to Belfast, Ireland, where he remained twelve years. Having in the mean time made the acquaintance and secured the warm friendship of the Rev. Dr. Beard, — one of our most distinguished English Unitarian divines, and still living, — he was induced by him and others to take a responsible position in the office of the "Manchester Guardian," and removed to that city in England, in 1837. There he remained for about ten years; then — with the spirit of enterprise in his breast, and with the hope of promoting his own interests, and enlarging the sphere of his usefulness — he gathered his already considerable family together, and his not very abundant means, bid adieu to his native kingdom, and set sail for this hospitable republic of the West, which receives all from every land, asking no invidious questions of any, and giving every one a fair chance to do his best. Mr. Wilson arrived in Boston in the year 1846, and immediately resumed his vocation of printing, which he has pursued in that and our own city ever since, with conspicuous success, — if not in accumulating pecuniary profits, then (which is much better) in earning a reputation for excellence and fidelity in workmanship, that is far from being too common in that or any other calling, and for literary labors also, in connection with manual, such as any man might

well be proud of. Until the beginning of the present year he had been in the enjoyment, almost uninterruptedly through his life, of a fair degree of health. But, in January last, he took a severe cold, which, after some ineffectual struggling with it, confined him permanently to his house, and speedily developed the disease of consumption. After a most painful illness of some seven months, he quietly and peacefully passed away, — fully anticipating, however, his end; and serenely and trustingly contemplating it. To him who had lived well, it was no hardship to die. He looked through the open door of the grave with a faith full of immortality, and with an unswerving conviction that his essential life would survive the shock of physical dissolution, and widen hereafter into grander spheres of usefulness and progress.

Every man is himself and not another. Each one holds his own place in the ranks of men, and has certain qualities and traits which mark him, and separate him from his fellows, and make him an individual whose life is more or less an interesting study and an impressive lesson to others. Mr. Wilson, in one sense, was a distinguished man. His was a character the style of which is sufficiently unfrequent to make it worthy of special mention and imitation. He had certain qualities and traits which are rare enough among men, to be, in his case, somewhat remarkable.

The distinguishing characteristics of our friend, as they appeared to me in a not long yet somewhat intimate acquaintance with him, were three at least in number; and they were all so prominent and noticeable, that it is difficult to say for which he was most distinguished.

Conscientiousness, however, was one of them. Our friend was in this particular certainly a righteous man. He *meant* to do no wrong, but always to do just right. This purpose was so strong in him, that we may say it had become a ruling passion; and he deviated so seldom and so slightly from the course of rectitude, that it seemed as though his steps were always directed in the way of the upright. Where is the man that, with knowledge of his character, would have dared to approach our friend with a proposition to do an unjust thing? Had this ever been, that usually benign and placid face would

have shot out lightnings of indignation, to consume in an instant the presumption of the offender! That Mr. Wilson was always a poor man, — at least, never a rich one, — was greatly owing to the fact that he was too conscientious to make money; and I do not mean by this to intimate that a man may not be honest and yet get rich, — but I mean only to say that our friend was so *very* true and noble, — God help us all to be so, too! — that he was ever thinking more of what he was being and doing and giving, than of what he was having and gaining and receiving. In all his work, he was "a workman that needeth not to be ashamed;" because he *would* do his work well if he never made a cent by it. He would "stop the press" to hunt up and correct a fugitive, misplaced, little comma; and he would make the whole establishment of a hundred hands stand still and wait for hours, if need be, until an error, which his sharp eye had observed, could be amended. In his eye, no mistake was so trifling as to be unworthy of correction; and the pay or profit, which he was to receive from a piece of work, was the last thing he thought of in the course of its execution: to do it in the most thorough and workmanlike manner, was his chief care. And did any job go out of his office containing any error or defect, I doubt, if it came to his knowledge, if ever he quite forgave himself for it. And this same scrupulousness, which he displayed in his work, he displayed — or rather it displayed itself — in all his relations with his fellow-men. He was the very soul of honor. He had no superfluous religion, — none to make a profession or a show of; but all he had he wrought into his daily life, into the very bone and sinew and muscle of his character. The poet has said, "An honest man's the noblest work of God." Our friend answered to that description; and as he made all his own work so noble, God's work in him was noble, too.

Kindliness was another of Mr. Wilson's distinguishing characteristics. Suavity, perhaps, might better express this quality; for the word signifies sweetness, pleasantness, — and how sweet and pleasant was his spirit! His presence was full of graciousness; his salutation, — it was courtesy expressing itself; and his countenance, when kindled with one of his beautiful smiles, had both a subduing and an elevating influence in it. His

was a gentle nature, child-like in its gentleness, and yet manly, and capable of great firmness. He was a born gentleman; and many a man has been called "lord" who was never so lordly as he. "Ask not," says the wise maxim, "Am I in the nobility? but, Is there nobility in me?" There *was* nobility in our friend; and no sign of it was ever more patent than that which shone from his manners, his speech, and his character. He had known what it was, in his lifetime, to suffer, and to suffer deeply and long; and in those particulars where suffering is most private and poignant and pursuing. Perhaps it was this, in part, that made him so sweet and mild and forgiving, so considerate of the feelings of others, and so delicate in the treatment of them. I do not mean to intimate that he never gave way to impatience, that he never administered reproof and censure. The business which occupied him is one which is especially trying to the patience, so full is it of minutiæ and of almost infinitesimal facts, wherein awkwardness and heedlessness may be so productive of disorder and destruction, ruining in a moment what hours and even days had been but sufficient to prepare. Doubtless many an inefficient and unfaithful workman has fallen under his severe displeasure; and perhaps his censure may have been administered in some unjust times and proportions. Yet our friend was seldom, if ever, impatient, but at what seemed to him gross carelessness or negligence, or inexcusable imperfection; and, when he had once expressed his indignation, he thought no more of it, but was ever ready to bear and bear again with the luckless provoker thereof. No one, I think, could ever know this, our friend, without both respecting and loving him, — respecting him because he was just, and loving him because he was kind.

He was also remarkably *industrious*. From his twelfth year, in which he was apprenticed to his business, until this last, in which he has gone on to higher pursuits, he has been a most steady, incessant, and indefatigable worker. He was never satisfied, even under difficulties, until he had attained a most thorough knowledge of his art; and then, and even meanwhile, he was planning in his mind and preparing for those literary labors which subsequently he was able to achieve. Mentally, as well as manually, he has been a diligent worker. Though

so meagrely, in his youth, obtaining the rudiments of an education, he went on, in his after years, to conquer no small realms of information. He studied, mostly by himself, the Hebrew, Latin, Greek, German, and French languages, and made himself fairly proficient in each, besides reading very extensively, especially in the department of theological literature, in which field of inquiry he early became deeply interested. He was a man of naturally strong constitution and sound health, and he put all his physical and intellectual powers to their utmost mettle in the race which he run for knowledge. He divided his life almost between his office and his study, and gave as little of it to sleep and recreation as he well could in sheer justice to natural demands. During his maturer life he probably knew not what it was to be idle: his hand or his head was always laboring. Even in the course of his last sickness, when he had become so weak that he could hold a book or a pen in his hand for but a few moments at a time, he still persistently refused to surrender either wholly; but would return again and again to the printed or written page, and read or write until sheer exhaustion compelled him to desist. I visited him many times during the last few months of his life, and I never found him, until the last time, without his book or his pen in his hand, or within reach of it; and while I lingered with him, delighted in his genial and instructive society, our conversation never failed soon to pass to some high and noble theme, in the meshes of which his mind and heart were already caught.

During Mr. Wilson's industrious life, — in the whole course of which he has worked almost daily at manual labor, — he has found time, in hours stolen almost wholly from sleep and recreation, to prepare for the press and print four considerable books; viz., "Scripture Proofs of Unitarianism," "The Concessions of Trinitarians," "Unitarian Principles confirmed by Trinitarian Testimonies," and a Treatise on Grammatical Punctuation. Although no one of these works is what may be called popular, yet all are or have been exceedingly useful to that class for whom they were written; and show the marks of extensive erudition, great scholarly painstaking, and a warm, yet candid, love of the truth. Had Mr. Wilson survived a few more years in the body, he would have made other, and per-

haps greater, contributions to theological literature, having in preparation and nearly completed two more volumes.

And now I would add but a word more of Mr. Wilson's religious convictions. He *was* a religious man, in the best sense of that word. He fulfilled the three requirements of the Lord, as indicated by the prophet, — he did justly, he loved mercy, and he walked humbly with his God. According as men are denominationally distinguished, Mr. Wilson was a Unitarian. He was not, however, a sectarian or a partisan. He loved Unitarianism only so far as it was synonymous with *Liberal* Christianity, — so far as it stood for liberty of thought and expression, and for a universal fellowship in the bonds of the Spirit. His studies had *enlightened* him, and the truth which he knew had made him *free*. He was a firm believer; but he believed not only in that which he had already found out: he believed even more in that which remained yet to be discovered. He was as free from prejudices as he well could be. He prejudged nothing, but was willing to investigate and to be informed about every thing. He was not afraid for the truth. He was as hospitable to the last sincere word of free inquiry, and to the freshest results of thorough criticism, as one friend could be to another. He knew how to distinguish between theology and religion; and while he held fast always to the fundamental truths of the latter, he surrendered the former to the largest and most liberal scrutiny. He had faith in God and faith in man; and he believed that these two factors, brought into intelligent and loving reconciliation, would produce harmony in heaven and on earth, and take care of all lesser things.

And now he has gone, — shall we say into the nearer presence of his God, when he was so intimate with him here? He has gone, and yet he remains. He is dead, and yet he lives. He rests, and yet he is still pursuing his busy career. Noble man, faithful worker, diligent student, honored citizen, beloved friend, farewell! We will long cherish thy memory, admire thy virtues, and strive like thee to live truly; and so at last to die, like thee, in peace.

LETTER OF REV. W. C. FINNEY.

I SEND you a report of four weeks' missionary work and its results.

I reached St. Joseph, Mo., on the evening of the 4th July. On Sunday, the 5th, I preached in the morning to an audience, that, though not large, included several of the prominent men of the city, and was delighted with their eager and appreciative attention, though the thermometer ranged as high as 98°. In the evening the audience was doubled, and presented a most respectable appearance. I regard the society at St. Joseph as already a fixture beyond a peradventure. The friends seem determined to sustain it; and, although at the present time they are not able to offer great inducement to their pastor, I can see no reason why they may not in a year or two, and under proper method, with an earnest, devout young minister, increase their numbers so as to be able to offer a fair salary to him who is with them, as well as to build them a house of worship. The city is rapidly increasing in population and wealth; a large wholesale business is already carried on there; and with a magnificent farming country around it, St. Joseph bids fair to be a city of one hundred thousand people. I spent Monday and Tuesday with the friends; and was much pleased with the kind reception they gave me, as well as with the determination they expressed to make their society prominent in all helpful, benevolent, and truly Christian enterprises.

I left St. Joseph on Tuesday evening, by river, for Omaha, a distance by water of two hundred and fifty miles above, but by railroad only one hundred and fifty miles, which will be completed in a month. On our passage I had many opportunities of learning the sentiments of the passengers. A trip by river out West is eminently a social trip, and the passengers are very communicative. I found many who entertain Unitarian views. One man in particular interested me, — a farmer living in the interior of Iowa. Knowing nothing of technical Unitarianism, yet having reasoned out for himself views that are embraced by the great majority of Unitarians, — a theological phenomenon, ex-

plainable on no other theory than that such sentiments are more rational, — he spoke of the pleasure it gave him to find that there was such a body of people; and I referred him to yourself for tracts, which he said he would be only too glad to distribute in his neighborhood. We reached Omaha on Friday morning, the 10th, and was favorably impressed with its handsome location. I found great difficulty in finding a place in which to preach. The court-house was being repaired. The Academy of Music was engaged by the Methodists, who are making a characteristically strenuous effort to establish themselves there. The fact is, Omaha is wholly taken possession of by the different denominations. The Baptists are preaching on the corners of the streets, the Presbyterians are preaching in the Congregational Church, and the Episcopalians are most busy lecturing in their own church on "Ritualism," the Methodists in the Academy of Music, and the Unitarians now (for after considerable effort I obtained a place) in Odd-Fellows Hall. On Sunday morning, July the 12th, I preached to about twenty-seven people. We had a good extemporized choir, and my remarks were most kindly received. I told them what I had come there to do, and how I proposed to do it; and asked their co-operation, which was heartily promised. In the evening I was gratified to find an audience of about fifty people, — many of them the young business men of Omaha. They were quite pleased with our tracts, and took them eagerly. During the week I talked with and listened to the opinions of quite a number of people, who were all eager for an organization, and held out flattering inducements to start one. This city is filled with enterprising young men, "*à la* Chicago," whose religious sentiments, as yet scarcely formed, are nevertheless opposed to the rigid sectarian methods in the other churches; and they are sure to gravitate towards Unitarianism, as being the freest and most practical religious sentiment of the age. I preached again on Sunday, July the 19th, and my audience was considerably larger than on the previous Sunday; and in the evening, after service was over, several gentlemen spoke to me about organizing a society, and we agreed to hold a meeting for the purpose on Friday evening; and in the mean while I prepared the declaration of

principles, constitution, and by-laws, — such as I thought best adapted to the character of the organization. On Friday afternoon, Mr. Brigham arrived from the East, and in the evening went to our meeting; where, after some debate, the name of the new society was fixed as the "First Unitarian Church of Omaha," and the declaration, constitution, &c., were received and approved, and the officers were elected. On Saturday afternoon, having arranged for Mr. Brigham to preach in Omaha, I crossed the river to Council Bluffs, Iowa, a city of some seven thousand people, where I had arranged to preach the next day. On Sunday I preached to a very few people. The dominant sentiment is Presbyterianism, — very blue; and indeed any one who visits the two places, Omaha and Council Bluffs, cannot fail to notice the difference in the character of the two peoples, — one progressive and enterprising, the other conservative and inactive. I returned to Omaha Sunday evening, time enough to participate in the services there. Mr. Brigham preached an elaborate sermon on the principles of Liberal Christianity, which was eagerly listened to and greatly admired by an audience of some seventy-five fine-looking and thoughtful people.

My impressions of Omaha are extremely pleasing. Its position is a guarantee of its growth; and, unless the Missouri River dries up, and the Union Pacific Railroad is gobbled by the Indians, neither of which contingencies are probable, there is nothing to prevent Omaha from becoming a second Chicago. Its population now is seventeen thousand, and ten thousand of this has been gained in the last two years. It has a great deal of wealth, and the military headquarters of the Platte are to be there. It is the eastern terminus of the Union Pacific Railroad; it has water and railroad connection with St. Louis and New Orleans; it has, or will have shortly, no less than five railroads from all points east and south, connecting with the Union Pacific; its agricultural wealth in the country around it, and on the line of the Pacific Road, is unsurpassed; and I cannot see why it should not become a very large city.

Truly yours,

W. C. FINNEY.

NEW PUBLICATIONS.

Memoir of William Ellery Channing. With Extracts from his Correspondence and Manuscripts. In three vols. Ninth edition. Boston: American Unitarian Association.

It is unnecessary for us to do more than call attention to the fact, that, partly through the liberality of the author, Rev. W. H. Channing, the Association has republished this standard work, which has been for a considerable time out of print; and that, in accordance with the policy of the Association, and wish of Mr. Channing, the price of the work has been fixed so low as to bring it within the reach of all. The letter of Mr. Channing, in which he freely gives to the Association the use of the stereotype plates, says, "I should be glad that you and the Committee of the American Unitarian Association, and that all Mr. Channing's friends, should know that since I first came to England, in 1854, my directions to the publishers have invariably been, to keep this Memoir in circulation at the cost price of printing; that I have, since the first two or three editions, received nothing from sales; that my loan of the plates to Messrs. Walker & Wise was free from all pecuniary obligations; and that my renewed loan of the plates to you and the Committee is now *perfectly free.* My only wish is to spread the book as widely as possible, at the least possible cost to the public."

Certainly no one, of whatever faith, could help feeling that his library would be greatly enriched by the possession of these volumes, and for those of our own household they seem to be almost indispensable. —Ed.

Watchwords for Little Soldiers. By Miss Sarah H. Foster. Boston: American Unitarian Association.

Little Splendid's Vacation. By Mrs. C. W. T. Fry. Boston: American Unitarian Association.

Forrest Mills. By Miss Louise M. Thurston. Boston: American Unitarian Association.

These volumes are the first-fruit of the joint labors of the Ladies' Commission and the Sunday-school Society, made more available by the new arrangement with the American Unitarian Association, which is elsewhere explained, by which the price of the books, which was very moderate before, has been considerably reduced. We do not think that any commendation of ours is needed for those who understand the labors of the Ladies' Commission, and the admirable system which they fol-

low in the selection of books which gives such eminent authority to their indorsement. We trust that the benefit of this branch of our publications will be availed of, not only by our Sunday schools, but by our homes. Let parents remember, that if they wish to buy attractive, tasteful, and edifying story-books for their children, they can be sure of the fitness of those which we have to offer. The readiness with which these are sought will determine how far it is worth while to go on in this direction of effort. — Ed.

A Man in Earnest. Life of A. H. Conant. By Robert Collyer. Boston: H. B. Fuller. Chicago: John R. Walsh.

This is a book sure to find a welcome, and just as sure to edify and to please. It is a memoir, written by one whose genius adorns every subject of which he treats, of a man whose life and character and office are worthy of the writer's best effort.

It is simply the life of a country minister, who fought his way into the profession, in the face of such difficulties as poverty and a defective early education imposed upon him; and who, by a resolute and patient acceptance of every day's duty, and by an enthusiasm for every thing that was good, which made sacrifice easy in pursuing it, exemplified, both in his parish, and in the army where he was chaplain, a true pastor's life. But simple as the story is, no one can fail to be impressed by the dignity of it, and thrilled by its interest.

The memoir shows, in a very graphic way, the resolute purpose, the manly energy, and the heroic devotion of the man, and thus furnishes a picture full of stimulus and helpfulness. If there is any criticism to make upon the book, it is that it does not also portray clearly enough the encouragements, and the visible good results of his labors, which must have rewarded him step by step, and which helped to make the profession which he had chosen his joy and crown. We are led to miss this chiefly because we feel how such an example as this of Mr. Conant must be the best inducement to young men of earnest purpose, to devote themselves to the Christian ministry.

In reading this memoir, no thought has been more constantly present to our mind than this, and it is with grateful rejoicing we repeat it; viz., that, glorious and inspiring as is the record of this life, we can recall, among our own brethren now quietly and unostentatiously doing their work, many who have just as bravely struggled against the same difficulties, just as nobly consecrated themselves to their master's work, and are with the same religious fervor spending themselves in it.

We cannot allow this opportunity to pass without express-

ing our hope, that this volume may be only the beginning and the earnest of many more religious biographies, by the same pen and by others, with subjects drawn from the rich multitude of saintly ones, ministers and laymen, that have adorned our Unitarian faith. There is no class of literature for which there is a greater demand, and by which greater good could be accomplished. — ED.

The Worship of Jesus, in its Past and Present Aspects. By SAMUEL JOHNSON. Boston: William V. Spencer.

This pamphlet, which is printed at the request of the "Free Religious Association," is written by one of those who handle most freely the subject of the Christian belief. It takes the ground that Jesus was "a Jewish prophet of large and tender humanity, the natural outgrowth of his age; yet of whom little can be positively known, and little *needs* to be known in this stage of human progress."

It is written with ability; and there is nothing in its spirit of which the defenders of Christianity could reasonably complain. But we were never better satisfied than after reading it, with the soundness of the familiar arguments in our works on Christian evidences, or more desirous that these works should be circulated to offset the position of articles like this.

The author thinks that the portraiture of Jesus grew out of the idealizing tendency of the times, and that very little reliance can be placed on any of the accounts. Yet, when it helps his own theory of the character of Christ, he assumes that the accounts are authentic. He says, "some of the less noble traits therein" cannot "be set aside as unhistorical," — the very traits which most reflect the spirit of the times, and which might most naturally be referred to the coloring given to the portraiture by the writers of the Gospel narratives.

Again, when the author affirms that "little needs to be known of Jesus in this stage of human progress," we find nothing in what he says to shake our confidence in the often-repeated declaration, that what is best among the influences which our author and other writers of his school so exalt as all-sufficient, and which belong to the general spirit of our age, finds its hidden source in the life of Jesus Christ, and is dependent still upon it.

There is one thing in this, and in similar treatises which come from writers of this same school of thought, to which we especially object. They set off this reverence for Jesus, which they oppose, over against "the ever-living realities" through which God is ever revealing himself to men. As though the acceptance of Jesus Christ as the one great teacher must shut one out from drawing instruction and inspiration from nature and human experience, and the whisperings of God's Spirit in

the soul. The truest believer in Christ is, on the contrary, the least indifferent to these other sources of Divine guidance and help; which, however, he claims that this one supreme source of it can unify and make complete. — Ed.

Reason and Revelation. A discourse by William J. Potter, Minister of the First Congregational Society, New Bedford, Mass. New Bedford: Taber Brothers.

God a Father. A Sermon preached in the North Church, Salem, by E. B. Willson, Pastor.

Faith and Freedom in America. Sermon at the Consecration of the Church of the Messiah, by Rev. Samuel Osgood, D.D., Pastor. With the Address to the People, by Rev. George W. Briggs, D.D. New York: James Miller. For sale, in Boston, by A. Williams & Co.

These exercises were in connection with an occasion of great interest to the denomination, the whole of which receives encouragement and strength from the erection, in the metropolis of our nation, of so beautiful and costly an edifice as that by which the congregation of the Church of the Messiah have testified their faith in the principles of Unitarianism. The discourse is comprehensive in its survey of the religious aspects of our time, and is full of cheer and hope. — Ed.

An Address, delivered in the First Parish, Beverly, October 2, 1867, on the Two Hundredth Anniversary of its Formation. By Christopher T. Thayer.

An exceedingly interesting and valuable historical discourse. — Ed.

Studies in the Life and Writings of Ernest Renan. Part V. By John R. Beard, D.D.

First Annual Report of the Directors of the Massachusetts Infant Asylum.

We are happy, in connection with the acknowledgment of this report, to announce, at the request of the Directors, that the Institution is now ready to secure permanent homes for the homeless babies at present under its charge. All applications for this purpose should be first made by letter to "Miss Elizabeth Clapp, Matron, Massachusetts Infant Asylum, Dorchester, Mass." She will then appoint the time for an interview, and make all satisfactory arrangements. — Ed.

Great Outline of Geography, with Atlas. By THEODORE S. FAY. New York: G. P. Putnam & Son.

This little book, which has the modest size and appearance of a common school text-book, is deserving of more than ordinary commendation. More than fifteen years ago, its author, then United-States Minister to Switzerland, explained to us the plan of his work, already considerably progressed; and, from that time till its completion, he gave to it his best thought and labor. The result fully justifies the toil. The excellence of this book is to be judged almost as much by what is omitted as by what it contains. The aim has been to select and to present, in clear and simple terms, just the points which are essential to a comprehensive knowledge of the subject, without burdening the memory with details. The maps are admirably prepared and beautifully executed. — ED.

A Grammar-school History of the United States. By JOHN J. ANDERSON. New York: Clarke & Maynard.

This book seems to us admirably adapted to its purpose. — ED.

Good Stories. Part IV. Boston: Ticknor & Fields.

This series of short stories in a cheap form is a very successful attempt to minister to one of the wants of a reading public. — ED.

MEETINGS OF THE EXECUTIVE COMMITTEE.

July 13, 1868. — Present: Messrs. Kidder, Padelford, Smith, Cudworth, Hepworth, Livermore, Shippen, Lyman, Fox, and Lowe.

The Treasurer, in presenting his usual monthly statement of the financial condition of the Association, having called the attention of the Board to the fact, that only a small number of societies had yet responded to the appeal for contributions, it was voted to request the Secretary to present, at a future meeting, a plan for the more systematic collection of funds from societies.

The Committee on Publications reported that books had been granted, in response to applications received, as follows: to parish libraries in Gardner, Mass., Trenton, N.Y., and Alton, Ill., and public libraries in Skowhegan, Me., and Janesville, Wis.

They further reported that a letter had been received from Rev. W. H. Channing, offering to the Association the use of the stereotype plates of the "Memoir of William Ellery Channing;" and they recommended that an edition be at once issued, and that the thanks of the Board be given to Mr. Channing. They also recommended that the thanks of the Board be extended to Rev. F. A. Farley, D.D., for his gift to the Association of the stereotype plates of his "Unitarian Lectures," and that (the book being now out of print) a new edition be published without delay.

Appropriations were also recommended, in this Committee's report, for the following purposes: To issue two new tracts, written by Rev. G. H. Hepworth and Rev. H. G. Spaulding; to publish (in response to repeated applications) an edition in German of the tract entitled "A Statement of Christian Faith;" to publish an edition in Hebrew of one of our tracts (the translation to be made by Rev. Dr. Nathans) for circulation among the Jewish population in this country and in Europe; and to issue new editions of the following books: Athanasia; Discipline of Sorrow; Dr. Noyes's Translations of Job and the Psalms; Formation of the Christian Character; Orthodoxy: its Truths and Errors; and the Hymn and Tune Book.

This Committee also reported, that, in accordance with instructions received at the last meeting of the Board, they had conferred with the Committee of the Sunday-school Society, in regard to the co-operation of the two organizations, as proposed at the Annual Meeting of the Association; and presented, as the result of the conference, the following votes, of which they recommended the adoption: —

Voted, That the Executive Committee of the Association accept the proposition of the Sunday-school Society to undertake the publication of the Sunday-school Hymn and Tune and Service Book, which has been prepared by a Committee of the Ladies' Commission, and that they authorize Rev. L. J. Livermore, Secretary of the Sunday-school Society, in connection with the Committee of the Ladies' Commission, to arrange it at once for publication.

Voted, That, in accordance with the proposition from the

Sunday-school Society, this Association will purchase, at the net cost price, the stereotype plates and balance of editions of the prize story books, already issued by that society.

The above votes, together with all the other recommendations contained in the Publication Committee's report, were adopted by the Board.

The Committee on the New-England States presented a report, in which the following appropriations were recommended, all of which were voted: $100 to the society in Lancaster, N.H., for the current year; $100 to Rev. J. M. L. Babcock, its pastor, for missionary services, the current year, in addition to his work for the society; $100 to the society in Sudbury, Mass., for the ensuing year; $100 to the society in New Salem, Mass., for six months; and $300 to the society in Calais, Me.; the amount to be secured upon the church property, with the usual form of bond, so as to revert to the Association, if ever the building be used for other purposes than those of a Unitarian society.

This Committee also reported that a communication had been received from Rev. Cazneau Palfrey, D.D., in behalf of the Executive Committee of the Maine Conference, stating that it had been decided, that, hereafter, the funds collected for that Conference should be sent to the American Unitarian Association; the understanding being, that, at least the amount thus paid in should be expended within the limits of the Conference, in such ways as might be deemed expedient to its officers, and the Executive Committee of the Association.

The Committee on the Middle and Southern States presented a report from Rev. R. P. Stebbins, D.D., whose term of service in connection with the society in Washington, D.C., expired on the third Sunday in July, up to which time the appropriation in aid of the society had been continued; also, a report from Rev. S. J. May, who had preached in various places within the region whose oversight had been especially intrusted to him, and had now under his direction, during the summer months, two young men, students from Meadville, employed as missionaries by this Association, to preach, establish Sunday schools, sell books, distribute tracts, and perform such other services as the opportunity might require. Rev. D. H.

Clark was also engaged for a short period, as missionary of the Association in that region, under the direction of Mr. May.

They reported that a member of the Meadville School was now at work, as a missionary of the Association, within the limits of the Lake-Erie Conference, and under the direction of its officers.

This Committee also reported in favor of the following appropriations, which were voted by the Board: $150 to the society in Trenton, N.Y., for the year beginning June, 1868; and $5,000 to Rev. A. P. Putnam, and Messrs. J. O. Low, and J. H. Frothingham, Advisory Committee of the Third Unitarian society, Brooklyn, N.Y., towards erecting a chapel for its use, with the understanding, as proposed by them, that this sum, together with the $10,000 already given for this purpose by members of the First Unitarian society in Brooklyn, should be secured by a mortgage on the property, and, in case of the property being directed to other uses than those of a Unitarian society, should revert to the Association, to be expended for the interests of the Unitarian cause, in such way as might seem best, at the time, to the Executive Committee of the Association, and the said Advisory Committee.

The Committee on the Western States submitted reports from Rev. C. A. Staples, Western Secretary.

The Committee on Theological Education reported in favor of an appropriation of $50 to a student in the Cambridge Divinity School, in response to his application, which was voted.

An appropriation of $100 was voted to the Treasurer of the National Conference, for expenses connected with that organization.

The Secretary stated to the Board, that the Tercentenary Anniversary of the Unitarians of Hungary was to be observed in August of the present year, and it seemed to be fitting that some communication should be sent to them, expressive of our interest in the occasion; also, that it was understood that Rev. F. H. Hedge, D.D., now in Europe, contemplated being in Germany about that time, and it would be well to ask him to represent the Association at the meeting. It was then voted that the Secretary be authorized to take such action in the matter as might seem to him proper.

The Secretary announced that declinations had been received from the two gentlemen elected members of the Board at the last meeting, and also from Rev. Francis Tiffany; and, it having been voted to proceed at once to fill the vacancies thus created, Rev. Richard Metcalf of Winchester, Hon. Freeman Cobb of Boston, and Mr. M. P. Kennard of Brookline, were duly elected for this purpose.

The Board then adjourned.

Aug. 10.—Present: Messrs. Eliot, Smith, Livermore, Reynolds, Shippen, Ware, Crosby, Lyman, Fox, and Lowe.

The Committee on Publications reported that books had been granted, in response to applications received, to the following libraries: Public libraries in Newburyport, Mass., and Rutland, Vt.; Parish Library, Newburgh, N.Y.; Agricultural and Social Library, Georgetown, Mass., and the library of Wesleyan University, East Tennessee.

The Committee on the New-England States presented a report, in which the following appropriations were recommended, which were voted: $100 to the society in South Natick, Mass., for the coming year; $500 for the salary of Rev. A. D. Wheeler, D.D., as missionary of the Association in the State of Maine, and Secretary of the Maine Conference; books to the value of $50 to the Ladies' Circle of the society in Pembroke, Mass., for their fair in aid of the society; and $700 towards the salary of Rev. W. E. Copeland, as pastor of the society in Brunswick, Me., and as missionary of this Association, with the understanding that such sums as he might receive for preaching elsewhere than in Brunswick should be credited to the Association.

The Committee on the Western States submitted a report from Rev. W. C. Finney, of missionary work done in Omaha, Nebraska, and elsewhere; and recommended an appropriation of $100 to Rev. John Ellis, for services as missionary in the West, for the year beginning May 1, 1868; which was voted.

The Committee on the Middle and Southern States announced the receipt of reports from Rev. H. C. Dugan, of missionary work in Atco and Waterford, N.J., Rev. Seth Saltmarsh, in Knoxville, Tenn., and Rev. D. H. Clark, in Central New York.

They reported in favor of the following appropriations, which were voted: $200 to the society in Union Springs, N.Y., for the coming year, the payment of the amount being conditioned on their having the continued services of a permanent pastor; and $500 to the society in Ithaca, N.Y., and $300 to the society in Ilion, N.Y., for the years beginning whenever they should settle permanent pastors.

It was voted to proceed to the choice of three delegates to represent the Association at the coming meeting of the National Conference; and the President, Secretary, and Treasurer were elected to serve in this capacity.

The Chairman announced the Standing Committees for the present year as follows, some changes having been made necessary, in the list announced at the last meeting, by the election of the new members of the Board: —

Finance. — Messrs. Kidder, Smith, and Cobb.

Publications. — Messrs. Osgood, Crosby, Reynolds, Lyman, and Livermore.

New-England States. — Messrs. Reynolds, Metcalf, and Cobb.

Middle and Southern States. — Messrs. Ware, Shippen, Padelford, and Kennard.

Western States. — Messrs. Hepworth, Shattuck, Lyman, Metcalf, and Cudworth.

Foreign Missions. — Messrs. Shattuck, Cudworth, and Kennard.

Theological Education and Pulpit Supply. — Messrs. Hepworth, Shippen, and Livermore.

The Board then adjourned to Monday, Sept. 14.

INTELLIGENCE.

The Anniversary Exercises of the Meadville Theological School commenced on Sunday evening, June 14, with the anniversary sermon, preached by Rev. A. D. Mayo, of Cincinnati, Ohio. On Wednesday evening the sermon before the graduating class was preached, by Rev. Samuel J. May, of Syracuse, N.Y. The exercises of the class took

place on Tuesday, when essays were read by the members of the class, as follows: "The True Work of the Ministry," by Lafayette Bushnell, of New York; "Reason the Ultimate Authority in Religion," by Edward H. Danforth, of Hartford, Conn.; "Biographies of Jesus," by Henry D. Dix, of Groton, Mass.; "True Basis of Christian Union," by Nathaniel C. Earl, of Meadville, Penn.; "Science and Religion," by Edward A. Horton, of Chicago, Ill.; "Liberty the Law of Religion," by Zerah Masters, of Battle Creek, Mich.; "Theology under the Dictation of the Moral Sentiment," by Isaac F. Porter, of Wenham, Mass.; "The Influence of German Rationalism on Modern Religious Thoughts," by Paul Wald, of Frontville, Penn.

The Norfolk Conference held a meeting at Medfield, Mass., commencing on Tuesday evening, June 23, with a sermon by Rev. Rush R. Shippen, of Worcester, and continuing through the following day.

On Wednesday, after a meeting of an hour for conference and prayer, the regular sessions of the Conference commenced; and an essay was read by Rev. Charles J. Bowen, of Roxbury, on the question, "How can the Christian Church maintain its rightful position and influence in promoting the moral and religious life and force of the community?" which was followed by a discussion, in which various gentlemen, both clergymen and laymen, took part.

In the afternoon, after the adoption of resolutions in memory of Mr. James P. Walker, who was a member of this Conference, and the choice of Rev. George Hill (Universalist), of South Dedham, and J. P. Spooner, M.D., of Dorchester, to fill vacancies on the board of officers, reports were listened to from the different societies connected with the Conference. The exercises closed with a sermon by Rev. John B. Green, of Chelsea, on "Having all things in common."

Rev. Leonard J. Livermore having been chosen, by the Directors, permanent Secretary of the Sunday-school Society, to fill the place left vacant by the death of Mr. James P. Walker, entered upon his duties July 1; Mr. S. G. Studley, the Treasurer, only having consented to act as Secretary, by

request of the Directors, until a person was found to take the office permanently.

Rev. William T. Burton, formerly a minister of the Universalist denomination, was installed as pastor of the Unitarian Society in Athol, Mass., on Wednesday, July 1. The sermon was preached by Rev. Thomas L. Gorman, of Laconia, N.H.

The new Church erected by the society in Winnetka, Ill., was dedicated on Wednesday, July 1. The introductory prayer was offered by Rev. William S. Heywood, of Hudson, Mass.; and the prayer of dedication by Rev. Robert Collyer, of Chicago, Ill. Rev. Carlton A. Staples, Western Secretary of the American Unitarian Association, preached the sermon.

The Corner-stone of the new building in process of erection by the Church of the Disciples, Boston, on the corner of Brookline Street and Warren Avenue, was laid on Wednesday afternoon, July 8. The exercises commenced with the singing by the congregation of the hymn, "Come thou Almighty King," which was followed by reading from the Scriptures by Rev. James Freeman Clarke, D.D., the pastor of the church. The stone was then laid; a prayer was offered by the pastor; and addresses were made by him, and Mr. George W. Bond, Chairman of the Building Committee. Rev. George L. Chaney, of the Hollis-street Church, then offered prayer; and the services were closed by the singing of another hymn, and the benediction.

The Fifty-second Annual Visitation of the Divinity School at Cambridge took place on Tuesday, July 14. After the singing of an original hymn, and prayer by Rev. Oliver Stearns, D.D., one of the professors, essays were read by the graduating class as follows: "Positive and Negative Radicalism," by George W. Cutter, of St. Louis, Mo.; "The Relation of Christianity to Social Progress," by William C. Gannett, of Boston; "The Union of Christian Believers," by Angus R. Kennedy, of Montreal, Canada; "What is the Vital Power in Christianity?" by Samuel R. Priest, of Woburn; "A Working Church," by Fabius M. Ray, of Saccarappa, Me.; "Judaism and Christianity," by Isaac J. Stine, of North Cambridge; "The Influence of Democracy in America on the

Church of the Future," by Jonathan H. Winkley, of Brighton. In the course of the reading of the essays, an original hymn was sung, and another at their close; after which a prayer was offered by Rev. James Freeman Clarke, D.D., Professor in the School, and the exercises were concluded with the benediction.

The Alumni of the Cambridge Divinity School held their annual meeting on the afternoon of Tuesday, July 14, when Rev. Samuel J. May, of Syracuse, N.Y., was elected President for the ensuing year, and Rev. Edward J. Young, of Newton, Secretary. Rev. James Martineau, of England, was chosen first preacher for next year, and Rev. John F. W. Ware, of Baltimore, Md., second. Resolutions were adopted commemorative of the late Rev. George R. Noyes, D.D., upon which remarks were made by various gentlemen. On motion of Rev. Ezra S. Gannett, D.D., the subject of joining the Boston School for the Ministry with the Cambridge Divinity School was then taken up; and, after prolonged discussion, a committee was appointed consisting of Rev. Ezra S. Gannett, D.D., Rev. George W. Briggs, D.D., Rev. Stephen G. Bulfinch, D.D., Rev. James Walker, D.D., Rev. James Vila Blake, and Rev. Charles Lowe, to consider and act upon it. After the transaction of other business the meeting adjourned.

Rev. Joseph May, formerly of Yonkers, N.Y., was installed as pastor of the society in Newburyport, Mass., on Tuesday, July 21. The order of services was as follows: Invocation, by Rev. Thomas Borden (Universalist), of Newburyport; selections from the Scriptures, by Rev. Jonathan Cole, of Newburyport; sermon, by Rev. William J. Potter, of New Bedford; prayer of installation, by Rev. Samuel J. May, of Syracuse, N.Y.; charge, by Rev. Oliver Stearns, D.D., of Cambridge; right hand of fellowship, by Rev. Edmund B. Willson, of Salem; benediction, by the pastor.

The Corner-stone of the church of the society in Westford, Mass. — the building having been removed to a new site — was laid on Sunday, Aug. 2. The services were conducted by Rev. George H. Young, the pastor; Rev. Ephraim Abbot, of Westford; Rev. J. G. Adams (Universalist), of Lowell, and others.

Rev. William B. Buxton, formerly of Wilton, N.H., was installed as pastor of the society in Marblehead, Mass., on Sunday evening, Aug. 9. The introductory and closing exercises, and right hand of fellowship, were by Rev. John W. Chadwick, of Brooklyn, N.Y.; Rev. Charles C. Sewall, of Medfield, offered the installing prayer, and gave the address to the people; and the sermon was preached by Mr. Buxton, the pastor elect.

The church of the society in Keene, N.H., having been enlarged and remodelled, was rededicated on Sunday, Aug. 16. Rev. Alfred P. Putnam, of Brooklyn, N.Y., preached the sermon; the dedicatory prayer was offered by Rev. William O. White, the pastor; and Rev. J. C. Knowlton (Universalist), of New Bedford, Mass., offered the closing prayer.

Rev. Newton M. Mann, formerly of Kenosha, Wis., has accepted a call from the society in Troy, N.Y., and has commenced his labors there.

Rev. Jason F. Walker, formerly of Detroit, Mich., has accepted a call from the newly formed Unitarian society in East Saginaw, in that State.

Rev. Rushton D. Burr, recently of Uxbridge, Mass., has accepted a call from the society in Yonkers, N.Y., and entered upon his duties.

Mr. Jabez N. Trask, a graduate of the Cambridge Divinity School, has accepted an invitation to take charge of the society in New Salem, Mass., for one year.

Rev. James Sallaway has resigned the charge of the society in Clinton, Mass., the resignation to take effect Nov. 1.

Rev. George S. Shaw, recently returned from a five years' absence in the West, has accepted a call from the society in Ashby, Mass.

Mr. Edward H. Danforth, a graduate of the Meadville Theological School in the last class, has accepted a call from the new Unitarian Society in Sheffield, Ill.

Rev. Edward W. Hathaway has been obliged, on account of ill-health, to relinquish for the present his labors as pastor of the society in Princeton, Ill.

Rev. John C. Zachos has resigned the charge of the society in Meadville, Penn., and his professorship in the Theological School in that place, and has accepted a call from the society in Ithaca, N.Y.

Rev. C. L. Balch, formerly a minister of the Universalist denomination, has accepted a call from the society in Janesville, Wis.

Rev. James T. Hewes has resigned the charge of the Second Society in Portland, Me., and accepted a call from the First Society in Salem, Mass.

Rev. Samuel B. Flagg has resigned the charge of the society in Waltham, Mass.

Rev. William C. Tenney has resigned the charge of the society in Lawrence, Kansas, to take effect Oct. 1.

Mr. Zerah Masters, a graduate of the Meadville Theological School in the last class, has accepted an invitation to take charge of the society in Springfield, Ill., one year.

Rev. Paul Wald, a graduate of the Meadville Theological School in the last class, has taken charge of a Liberal German Church recently formed at Columbus, Wis.

New Unitarian Societies have recently been organized at St. Louis (Second Society) and Kansas City, Mo.; Geneseo, Sheffield, and Winnetka, Ill.; Davenport, Iowa; and Omaha, Nebraska.

The National Conference of Unitarian and other Christian Churches will meet in the city of New York; the exercises commencing with religious services, at the Church of the Messiah, on the evening of October 6th. Rev. James Martineau has been invited to preach on that occasion.

ACKNOWLEDGMENTS.

1868.			
June	16.	From Mount-Pleasant Society, Roxbury, additional	$2.00
	18.	„ D. L. Milliken, as annual membership	1.00
	19.	„ Society in Buffalo, N.Y.	700.00
	19.	„ Miss A. F. Berry, for circulation of books at the West	10.00
	19.	„ A Friend, for India Mission	2.00
	20.	„ Mrs. L. A. Williams, Mrs. M. Rice, Mrs. A. Parker, Mrs. L. Lakin, and Mrs. J. B. Wright, Pepperell, as annual memberships	5.00
	23.	„ Society at Jamaica Plain	450.00
July	2.	„ Society in Sherborn, for "Monthly Journal"	12.00
	6.	„ A Friend, for publishing books	20.00
	7.	„ Rev. Dr. Bartol's Society, Boston	695.00
	7.	„ Society in Milton	182.50
	7.	„ Society at Jamaica Plain, additional, including life-membership for Mrs. M. E. Wilmarth (in all $511)	61.00
	8.	„ Rev. C. D. Bradlee, as annual membership	1.00
	11.	„ Society in Framingham, including life-memberships for its pastor, Rev. H. G. Spaulding, his wife, Miss F. W. Lewis, and Miss Elsie Lewis	508.00
	13.	„ Society in Fitchburg	301.00
	13.	„ Society in Lexington, for work among the freedmen, under the direction of Rev. J. F. W. Ware	28.00
	15.	„ Society in Northfield	125.00
	15.	„ Society in Dublin, N.H.	51.25
	20.	„ Rev. A. M. Knapp's Society, Providence, R.I., on account	1400.00
	20.	„ Society in Dublin, N.H., additional	1.25
	25.	„ Society in Canton	100.00
	25.	„ Rev. A. M. Knapp's Society, Providence, additional	175.00
	27.	„ De W. C. Bates, as annual membership	1.00
	28.	„ Rev. E. J. Young's Society, Newton	735.00
Aug.	1.	„ A Lady in Rev. T. J. Mumford's Society, Dorchester	25.00
	6.	„ Rev. S. C. Beane's Society, Salem, including life-memberships for E. F. Brown, Lydia Griffin, Nathaniel Griffin, James Emerton, W. B. Parker, Sarah A. Flint, M. Fenallosa, J. H. Webb, Sarah A. Webb, Frederic Grant, Thomas Kimball, H. A. Ruee, and Rev. G. F. Clark	390.73
	6.	„ A Friend in Roxbury	20.00
	10.	„ Society in Milton, additional (in all $212)	30.00
	11.	„ „ „ Burlington, Vt.	190.00
	11.	„ M. C. G.	3.00
	12.	„ Society in Beverly, on account	330.45
	12.	„ „ „ Templeton	100.00
	13.	„ Rev. A. M. Knapp's Society, Providence, additional	200.00
	13.	„ Society in Fitzwilliam, N.H.	7.00
	15.	„ „ „ Mansfield	10.00